Rev. C. A. Allen

THE WESTERN LUMINARY.

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RELIGIOUS.

From the Missionary Reporter.

BOARD OF MISSIONS.

As a direct channel of communication is now open between the Board and the Churches throughout our land, and as we have reason to believe that our friends at a distance are but very imperfectly acquainted with the past doings and present circumstances of the Board, we embrace the present opportunity for presenting more in detail, than we hitherto have done, a number of circumstances which appear to us, to claim the immediate and serious attention of all those churches and individuals who take an interest in our concerns, and desire an extension of our operations and usefulness.

It is with unfeigned pleasure, and a grateful sense of our unspeakable obligations to the glorious Head of the Church, that we assure the friends of Missions, that the Assembly's Board was never in so prosperous a condition as it is at the present time. Since its re-organization in May 1828, its resources and operations have been constantly and rapidly extending. The number of Missionary labourers now engaged in our service, is nearly four times as large as it was at that time —the increase of funds has been proportionably greater, and the amount of ministerial labour, during the current year, will be more than ten times greater, than the amount which was then reported. The great majority of our Missionaries are now located as Pastors or stated supplies of feeble churches, and the principal part of their support is derived from the congregations which they serve; and those who are engaged in the self-denying and arduous, but important and indispensable work of reviving old, and establishing new congregations amidst the moral desolations of the South and West, are almost without exception, limited in their operations to given districts in which the necessities of the people have been fully ascertained, and prompt and persevering efforts made to encourage and support the Missionaries who are sent among them.—By adopting this plan of locating their Missionaries, and securing from the people the principal part of their support, the expense to the Board of each Missionary has been very much reduced, and consequently they have been enabled to employ a proportionably greater number of labourers, and to extend the charities of the churches to many thousands of the destitute, who must otherwise have been passed by, unrelieved.

To illustrate and enforce these general remarks, we invite the particular attention of the churches, to the following details:—

1. Missionaries and Missionary Agents.

By referring to the Annual Report, presented to the Assembly in May last, it will be found that the whole number of appointments which had been made by the Board during the preceding year was 101. Many of these appointments were for short periods, and had been fulfilled before the report was made, so that the number of Missionaries actually in the field at that time was considerably less than the number of appointments reported—the whole amount of ministerial labour embraced in those commissions, was between 50 and 60 years. During the four months which have elapsed since our last annual report, fifty-one new appointments have been made, and 17 commissions have been renewed. The whole number of Missionaries and Agents actually engaged in the service of the Board at the present time is more than 100, and when all the appointments already made for the current year shall have been fulfilled, the amount of ministerial labour will be about 87 years.

2. Diminution of the Expense of Missionary Labours.

From the Report presented to the General Assembly in 1828 it appears that the whole amount of ministerial labour performed by the 33 Missionaries employed, was about eight years—and the average expense of each year's labour was 383 dollars. In consequence of the changes which have since been made in our plan of operations, the average expense of each year's ministerial labour, included in the preceding estimate, will be reduced to about 150 dollars. The reason of this difference in the expense incurred by the Board is, that they were then in the habit of employing most of their missionaries for short periods in itinerant labours, and allowing them full missionary wages, whereas they now generally become responsible for only one fourth, or at most for one half that amount to Missionaries who are located, and employ comparatively few in strictly itinerant labours.

3. Location of Missionaries.

In the distribution of Missionaries through the different States and Territories there are difficulties and embarrassments of which none can be fully apprized, except those who have had experience in the highly responsible work of conducting extended missionary operations. The decided preference of missionaries themselves, the comparative importance and urgency of the claims of the destitute who require aid, strict regard to ecomony in the appropriation of funds, and the probabilities and prospects of permanent and extensive usefulness, are considerations which must have a controling influence on the decisions of the Board in almost every case presented to their view. The natural and necessary consequence is, that in point of numbers, the distribution of missionaries through different states is very unequal. Of the Missionaries and Agents at present engaged in the service of the Board there are in Lower Canada 1—North Western Territory 1—Michigan Territory 1—West-Tennessee 1—Massachusetts 1—New-Jersey 2—North Carolina 2—Illinois 2—Missouri 2—Delaware 3—Virginia 4—Kentucky 3—Indiana 7—Maryland 8—New York 13—Pennsylvania 20—Ohio 28.

4. Auxiliary Societies.

The precise number of Auxiliaries cannot at present be given, because several of the agents engaged in forming them have not yet reported in detail the results of their labours. The probable number is about 200. These are chiefly congregational societies, organized agreeably to the 50 cent plan proposed by the Board—from which large contributions cannot be expected. On such Auxiliaries, however, the Board have deliberately chosen to depend for their principal resources. To justify their confidence, and to enable them to extend the sphere of their benevolent operations so as to satisfy the claims of the needy and destitute, a vast and rapid increase of the number of Auxiliaries, is indispensably necessary. They do, therefore, most respectfully and earnestly solicit the serious and prompt attention of Pastors, Elders and Missionaries to this vitally important subject. It is believed there are but few, if any, even of our most feeble churches, in which it is not both desirable and practicable to organize Auxiliaries. Of *Missionary Agents* especially, it is expected and required, that they will *spare no efforts* to effect the organization of every congregation they may visit, however small and inconsiderable may be the amount of subscriptions at first obtained. Let it not be forgotten that there are 2,000 churches in connexion with the General Assembly, and that if these can once be fully organized on the very simple and easy plan proposed by the Board, an annual income of 75 or 100,000 dollars will be secured for Missionary purposes; and that too without the contribution of more than a *single cent a week* from any individual in our communion. With such an annual income the Board of Missions, on the plan of appropriations, at present pursued, would be enabled to sustain more than 600 Missionaries in the field. To secure an object so immensely desirable, where is the Presbyterian church which will refuse to be organized; or where is the professing christian who will consent to withhold his contribution of a *cent a week?*

5. Monthly Publication of the Board.

The worth and utility of our unpretending periodical will be duly appreciated by those only who take a lively interest in the progress and success of the Missionary and Education cause. For the edification of such persons the work is chiefly designed, and the terms of subscription have been regulated by a scrupulous regard to the *ability* of the *poor* of the flock of Christ. They are made to correspond precisely with the terms of subscription to Auxiliaries, in order that by the annual contribution of a *single dollar* any person may become at once a member of an Auxiliary, and be entitled to a monthly paper which shall be fully worth the whole amount contributed. On such conditions it is confidently expected that the great proportion of those who become members of Auxiliary Societies, will at the same time become subscribers also to the "Reporter and Register," and that in this way many thousands in our land will be made intimately acquainted with the plans and operations of the Assembly's Boards, who would otherwise have been deprived of this important information. The low price of the work will not admit of the expense of agencies to give it circulation, and the Board must depend on the voluntary efforts of their distant friends, and especially on the exertions of Pastors, Elders, Missionaries and Agents, to secure for this work a general and extensive patronage. Such voluntary aid is earnestly solicited, and will be gratefully acknowledged.

6. Subscription of $100 a year for ten years.

The attention of our readers is again invited to this interesting plan for increasing the funds of the Board. The form of this Subscription, which orginated about a year ago, with a few benevolent individuals in this city, is as follows, viz.

"The Subscribers agree to pay to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, for the use of the Board of Missions acting under said Assembly, the sum of one hundred dollars a year, for ten years in succession; provided that one hundred subscriptions of the same amount shall be obtained before the first day of December, A. D. 1829; and it being understood that, the death of any subscriber shall render his or her subscription, null and void, after that event.

Philadelphia, Oct. 26, 1828."

Of the number of subscriptions contemplated, but little more than one-fifth part has been obtained. The names of the subscribers are:—

Rev. Ashbel Green, D. D.	Philadelphia.
Solomon Allen,	do.
Rev. E. S. Ely, D. D.	do.
Rev. J. J. Janeway, D. D.	do.
Robert Ralston,	do.
Alexander Henry,	do.
Samuel Hildeburn,	do.
John Stille,	do.
John A. Brown,	do.
George Ralston,	do.
James Kerr,	do.
J. P. Engles,	do.
William Brown,	do.
Thomas Montgomery,	do.
John Maybin,	do.
J. McAlpin,	do.
Rev. Horace S. Pratt, St. Mary's,	Ga.
Gen. Daniel Montgomery, Danville,	Pa.
James Ferguson, Hagerstown,	Md.
John Kennedy,	do.
Hugh Kennedy,	do.
Several Individuals of the Presbytery of Lexington,	Ky.

From the preceding statement it will be perceived that only six subscriptions have been received out of the City of Philadelphia, and unless immediate and vigorous efforts be made in other sections of our country, this highly commendable and liberal effort must of necessity fail.—And shall not the hopes of the Board, from this source, be realized? Let the wealthy members of our communion for a moment pause, and seriously consider the vast amount of good which will be accomplished, in case of success on the present plan of appropriations, to feeble churches, and destitute districts. The Board would be enabled, with the full amount of money contemplated in the subscription, to sustain annually in the missionary field 100 Missionaries, and these in the course of ten years would perform ministerial labour to the amount of 1000 years. The simple, but solemn question then which presents itself to the conscience of every wealthy Presbyterian in our land is this: Shall I contribute, of the abundance which God has given me, $100 a year, for ten years, and bless the moral desolations of the country, with the faithful labors of 100 Missionaries, and with 1000 years of ministerial labor,—or shall I retain my surplus money, and let the people perish in their ignorance! Let Pastors, Missionaries and Agents especially, go directly to the rich and prosperous within their reach, and propose the inquiry, and let them *expect and receive* the *rich fruits* of their self-denying efforts.

INFLUENCE OF CHRISTIANITY.

Christianity teaches men to think—to investigate for themselves; and whenever the necessary data are within their reach, to form an independent judgment. Her spirit and principles are in entire accordance with the Baconian philosophy. With her the grand enquiry is, not what is consistent with human ideas regarding the nature and fitness of things—not what best harmonizes with human caprices and prejudices, and in all its relations and attitudes is level to human comprehension, but what is the fact?—This determined, the inquiries of the Christian disciple, in common with those of the true philosopher, are at an end. A spirit of presumption and vain curiosity finds in Christianity a stern and unyielding reprover. She teaches her votaries to sit down in contented ignorance of those subjects, which, to use the language of Locke. "lie beyond the horizon that separates between the enlightened and dark part of things." But with this necessary restriction, she gives her sanction to free investigation, by the authoritative precept—"prove all things, hold fast that which is good." Nor is her influence in promoting sound—rational inquiry, confined to her acknowledged votaries. Though often unobserved and unacknowledged, it extends through society, holding men back from the dark abyss of universal scepticism, enlightening the path of their inquiries, leading them to impartial investigation and to true results. Indeed wherever the messages of the Bible salute the ears and come with weight to the hearts of men, the spirit of inquiry is sure to be called forth. And wherever the Bible is excluded, and its institutions trodden in the dust, the reign of ignorance and superstition or that of scepticism and crime is sure to commence.

For ages prior to the Reformation, we know how universally was the Bible proscribed, and how the spirit of investigation and inquiry was repressed and well nigh extinguished, and how deep was the gloom that settled upon the minds of men. But Providence raised up Luther as a sun in the moral Heavens. Luther dared to study the Bible, and therefore disdained to submit without examination to the dictations of human authority. And it is matter of high exultation that the spirit of independent investigation, associated with heroic devotedness to truth and virtue, took possessions of the minds of our Fathers—the Pilgrims of New-Eglannd, men whose names, embalmed in the memories of every friend to religious toleration and free inquiry, can never be forgotten nor pronounced without sentiments of the highest veneration. From New-England, as "the radiating point of light and truth," the spirit of inquiry has extended its influence to the remotest sections of our country. Nor can it be doubted but the Eastern Continent is yet to witness an illustrious exhibition of the influence of the Christian religion in promoting a spirit of inquiry. It is known that seeds of political discord and disaffection are extensively sown in most of its states and empires. Already is there evidence that those seeds have begun to germinate, and the period cannot be far remote when they will yield in wild and fearful luxuriance the fruits of political commotions and revolutions. For man to become acquainted with his rights and yet supinely yield to the power that would withhold from him the enjoyment of those rights, is entirely repugnant to the known principles of his nature.—And the Bible cannot be read—its doctrines embraced, and its precepts obeyed, without illuminating the minds of men, in reference to their rights, as well as their duties. The human mind, brought under the influence of revealed truth, will regain the vigor and elasticity that are repressed, and well nigh extinguished, by oppression and despotic power. It will claim the exercise of the high perogatives—freedom of thought and freedom of speech.

I may ask then what friend to free inquiry and to intellectual cultivation—what patriot or what Christian will not rejoice in the wide spread diffusion of the Sacred Oracles? Who will not welcome the noble project of supplying the destitute in the city, and town, and village, and hamlet, of our extended country, with copies of the Word of Life? And when it is suggested that the period may be near when the national societies of the United States and Great Britain will strike hands in a holy league, to supply the *world* with the Bible, who does not feel that the jubilee of the nations is approaching?—*Utica Christian Jour.*

From the N. Y. Baptist Repository.

Messrs. Editors—I send you the following observations of the late Dr. Witherspoon, on the manner in which the gospel ought to be preached—by inserting them in your useful Repository you will oblige yours, &c. TITUS.

"To set this matter before you with as much distinctness and propriety as I am able, observe, that this gracious dispensation must be opened and pressed just as it is suited to the various conditions of those to whom it is addressed. These I shall divide into three classes: 1. Secure or self-righteous persons. 2. Convinced sinners. 3. Professing believers.

1. Secure or self-righteous persons, who do not seem to have ever laid their eternal concerns to heart, or are building on some false foundation, as a form of godliness, or the merit of good works, or the comparative smallness of the sins of which they are guilty. To these it is necessary to preach the law in all its extent, and in all the force of its obligation. It is necessary to point out the evil of sin, the lost state of man by nature, and the absolute necessity of pardon through the blood of Christ, and renovation by his spirit. It may be very proper to show them the guilt, and folly of particular sins, such as swearing, drunkenness, uncleanness.—But if something more is not done, the evil is not searched to the bottom; for we ought to show them that these are but the fruits of an unrenewed nature, and that restraining, moderating, or even reforming a particular sin, is not enough, nor any evidence of a change from sin unto God. It is particularly proper in such cases to point out the extent and spirituality of the law, as reaching to the thoughts of the heart, so as, if possible, to show them that they are guilty and helpless, and that there is no salvation in any but Christ.

2. With regard to convinced sinners, it is particularly necessory to set before them the all-sufficiency of Christ, the fulness and freeness of that salvation which he purchased upon the cross, and offers in his word; and to show them that he has finished his work, and done every thing necessary to render it perfectly consistent with the justice and holiness of God to forgive even the chief of sinners.

3. To professing believers, the whole duties of the law of God are to be preached; for believers are not without law to God, but under the law of Christ. The laws of the gospel are to be inculcated as the fruits of faith, and the evidence of a saving change. There is a great difference between considering duties as *going before*, and as *following* faith and reconciliation; the first is legal, the last evangelical. You need not be afraid but that duties may be preached as strictly in the last way as in the first, and it will certainly be done with much greater safety."

Mark Antony, when under adverse circumstances, made this interesting exclamation; "I have lost all, except what I have given away."

From the Pittsburgh Christian Herald.

AN UNPLEASANT SITUATION.

September 20th, 1829.

Mr. J.—I am an elder of the Presbyterian Church, and may say without fear of the imputation of vanity, that I am *respected* in my office. But some late occurrences in this congregation, have placed me in a very unpleasant situation.—A Temperance Society has been lately formed here, and a large proportion of the members of the congregation, have agreed to abstain from spirituous liquors. From the commencement of the business, I refused to join the Society, because I had my doubts whether it would do any good. And in this place Sir, I *must confess* that I am in the habit of taking a little spirits now and then. Besides it would be hard to require a man of my age, to deny himself such an indulgence. I am afraid my health would suffer should I abandon it.—Thus, Sir, though my first objection to the Society has vanished, and I *cannot doubt* that it is doing much good, yet I cannot belong to it, and find myself placed in a most *awkward and painful predicament.* I can neither *support* the Temperance reformation, nor *oppose* it; nor even *stand neutral.*

If I support the reformation, its friends will exclaim, no *halving* of the matter "let's go for the whole;" and its enemies will say "Physician heal thyself."

If I oppose reform, I am putting myself with drunkards, and will ruin my character.

And if I stand neutral, if I refuse to lend my aid against this vice, my conscience will trouble me; and besides the remark will be in every body's mouth, that non-professors of religion are more zealous in the cause of righteousness, than members of the church.

Sometimes I get *sore rubs* in your paper, and feel almost determined to throw it up and free myself from the tormentor; but then conscience tells me, if the use of ardent spirits is wrong, I ought to know it; if I shut my eyes against the light, and indulge myself without restrainst, I would not free myself from the guilt of sinful indulgence. And I am *afraid too*, that some of my neighbors, who know I *take a little*, will suspect that I quit the paper, because I had to read pieces that gave me trouble, and I will be considered a man who deprived my family of a religious paper and of *useful* instruction, that I might gratify my appetite by taking a little.

Whenever I hear the subject of Temperance touched upon, either in the pulpit or in private conversation, I feel a kind of *instinctive opposition* within me, which it requires an effort to suppress. But there is another thing, I will mention; though I am convinced that the practice of treating with spirits is producing a habit, which *eternally destroys immortal souls*, yet, if I refuse to treat my friends, or my laborers, they will say "He wants all his liquor to drink himself."

Thus sir, *you see* I am surrounded with the most *painful difficulties*, and if you, or your correspondents will assist me in extricating myself, you will be entitled to the thanks of *Simon-Take-a-Little.*

Rum anecdote of Olden Times.

To shew in what estimation the primitive settlers of New-England held the necessity and use of ardent spirits, the history of the first barrel of rum ever brought into Norwalk, Ct. is here subjoined. A packet master had returned from Boston, and it was noised abroad that he had brought a barrel of rum. The civil authority, the select men, and the principal inhabitants of the town came together and inquired if the thing was so. He assented. They declared, with one voice, "You shall never land on our shores! What! a whole BARREL of Rum! It will corrupt our morals and be our undoing!"—*Salem Obs.*

There never was a wiser maxim than that of Franklin, "Nothing is cheap which we do not want." Yet how perfectly insane many people are on the subject of buying cheap things. "Do tell me why you have bought that cast of door plate?" asked the husband of one of those notable bargainers. "Dear me," replied his wife "you know it is always my plan to lay up things against time of need; who knows but you may die, and I marry a man with the same name as that on the door plate."

March of Intellect.—The Providence Journal states that a vessel lately arrived at Providence from North-Carolina, whose crew, from the Captain down to the cabin boy, were unacquainted with writing or reading. The captain applied to the Health officer to inform him to whom his vessel and cargo were consigned.

Edward the VI. king of England, being, when very young, required by his uncle to sign a warrant for the execution of a poor woman, on account of her religious principles, said, with tears in his eyes, "I almost wish I had never learned to write."

From the Calvinistic Magazine.

CHURCH ESTABLISHMENT.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.... Rejoice and be exceeding glad....."

Many who were called Christians (it cannot be denied) have, in different ages, sought persecution. Some, perhaps, even of the truly pious, have evinced a disposition to court it. It is not surprising, then, that multitudes should fondly flatter themselves they are reviled for righteousness' sake, when they are only opposed by the virtuous for their faults, and that they should call by the name of *persecution*, every rebuke which confronts their imperfections. There never was a sect or body of men, that bore or even falsely assumed the name of christian, that did not meet with opposition from some quarter. It may be asked then, how, can we distinguish persecution for righteousness' sake, from just reproof and merited censure? Seeing that all are opposed, and all lay claim to innocence, how are we to tell when any particular sect, should rejoice and be exceeding glad; or when the dust of humiliation, and the sackcloth garment would be more becoming?

We can obtain entire satisfaction on this point. The marks by which persecution may be known from merited rebuke, are seen on the Sacred page, so free from obscurity, that amongst those who will *think*, even a difference of opinion is precluded.

The first mark, or characteristic of persecution for righteousness' sake, which I shall notice, is, *The evil must be said* FALSELY: and indeed, it is very generally the case in real persecution, that the *falsehood* charged on the righteous person, *is true*, when applied to the accuser. Thus, when Ahab said to the prophet, "Art thou he that troubleth Israel?" it was a false charge; but it was true of Ahab; for he had troubled Israel: whereas, Elijah was further from troubling Israel, than any man of that nation.——When the Jews accused the Redeemer of being leagued with evil spirits, it was a charge which might have been made against *them*, for they were the children of their father, the Devil, and were doing his works. But of all that ever wore the form of man, Jesus of Nazareth alone was sinless.

When one apostle was called a "pestilent fellow," a "mover of seditions," &c.—when others were accused of "turning the world upside down;"—this was most untrue of them, but true of their accusers; for they were pestilent, unruly, truce-breakers, &c. &c. Now, why should the Saviour and his disciples be accused, as being dangerous to government, and movers of seditions, when they, of all others, were most peaceful, meek, and obedient to law. It is plain that their enemies were at a loss for expedients by which they might assail them. But we will approach an example of more modern date.

There is in the United States, at the present moment, a denomination of Christians, who will not let any candidate for the ministry be licensed to preach until he has studied, and been examined on the history of the Church, from the earliest time down to the present day. It is true of that denomination, (and it is true of no other) that in training their young men, who are about to enter the ministry, they inculcate and press the fact upon them, that Church Establishment by law, has been distructive of vital piety in all ages: and that denomination which becomes united with, and is upheld by the secular arm, IS UNDONE. The pains taken by the aged ministers to ground this truth in the minds of the young candidate for the sacred office, is great. This is true of Presbyterians, (and of those connected with Presbyterians) alone.——It is true of Presbyterians, that they came to America to avoid Church Establishment.—That their forefathers filled the jails of England during several long reigns, because they would not conform to the established Church. It is true, that during our revolutionary struggle, Presbyterians, (or Congregationalists) did more to throw off the yoke of Church Establishment, and to procure that liberty in which their accusers are now basking, than any, or all other denominations united.

When I ask a grey-headed man, what part did the Presbyterian ministers take in the contest of the revolution? I have been often answered:—"They preached—they gave their property—they bled—they went as chaplains into the army—they went as private soldiers." I have again asked, what effect had their Sermons (against the oppressions of Britain,) on the minds of their congregations? I have been answered, (whilst a smile of exulting joy played over the countenance of the veteran)—"Their eloquence roused us almost to phrensy in the cause of Liberty." When I unite all this with another fact which has lately been pointed at, viz. that it being the fundamental principal of the Church Government of Presbyterians, that the people must rule; and that if our Church were established by law, it would be in fact enacting, that the voice of the people must be obeyed; and that the ministers receive just what salary, the people choose to give; I am ready to enquire with astonishment, why should a charge be preferred of ecclesiastical ambition against the only people on earth, on whom it could not lie? Why should not their adversaries prefer some charge which could not be so truly retorted on themselves? Then I am constrained to answer it, by asking another question: Why should Ahab have charged Elijah with troubling Israel? I have asked concerning the conduct of the ministers of other denominations; some of whom (not all,—I rejoice!—not all,) are ready to accuse the brethren, and I have been answered:—"They were Kings-men,—they were silenced for a year, and many went back to England!" How far this last statement may be founded in mistake, I will not say. I do not know that it is true—I have never seen it on record, and if true, I do not know how far it might be palliated, by the pen or the tongue of an able advocate. But, if it is so, surely it should be a hint to those who are so ready to raise and extend the most malignant slanders; that it is owing to the forbearance of the innocent, that they are not put to shame.

I have been told that the Presbyterian Church Government was the model by which the government of the United States was formed; and certain it is that they are just alike; and that the framers of our Church Government, could not have copied from the Constitution of the United States, for ours is older by (perhaps) 150 years.

There are men capable of collecting and substantiating such facts as I have named, and others of a similar character; and I hope it will be done before the witnesses are all asleep, and before the grey-heads of '76 are all in the dust. The disposition to hate and to calumniate the Presbyterian Church, increases in proportion to her advancing prosperity; and grows bolder in proportion to her forbearance; and although she has ample reason (as I will show by the second scriptural test of persecution) to "rejoice and be exceeding glad;" yet our children should know the truth: and satan should not be permitted to write her history; for the copy, traced by the fingers of his agents, will be stained green with venom, and blotted with lies.

The second unerring mark by which we may distinguish persecution for righteousness' sake, from deserved rebuke, is this.—When one sect or denomination unjustly assails another, the wicked world, and all false and heretical partisans will unite and swell the outcry.—All the variety of character amongst the wicked will be one in this. "If ye were of the world, the world would love his own: but ye are not of the world, therefore the world hateth you."

EXAMPLES.

When the Saviour was accused, the Sadducees, the Pharisees, the Lawyers, the soldiers, the rabble, and the Romans had but one voice. Hot as was their other differences, they agreed in this. Pilate and Herod made friends, such was their appetite for hunting down the righteous.—Again; let any one, no matter who, begin to rail against a pious Methodist, for his zeal for God, and the fervency of his devotion—calling it long-faced hypocricy, &c. and see if the most wicked, will not heartily concur in the abuse. Yes, for piety is hated by the world; and the fact, that in this instance, the world joined in with the persecution, is evidence—scriptural evidence, that it was for righteousness' sake that he was reviled. But suppose I were to fault one for his opposition to the doctrines held peculiarly by Presbyterians, or Calvinists; would the wicked join me—would the wicked heartily concur? No—they would say that such doctrines deserved to be abused.—"If ye were of the world, the world would love his own."

Again: Suppose I were to enter a grog-shop, where blasphemies were heard, and where the stench of wickedness polluted the air, and were to begin to censure all, or any part of the Unitarian system; would the world condemn their doctrines with me? No—I should be opposed, denounced as a bigot, &c. &c. For all the belief of the Unitarian is of the world. The world does not hate them; they never complain of persecution from any but orthodox Christians:—but, this cannot be persecution; for the world does not unite in the censure. When a Methodist brother complains of persecution because Arminianism is preached, or written against, it is a mistake—it is not persecution; for the world does not join in the censure. It is only on account of his piety, and on account of the doctrine of the Trinity—of depravity, &c. that the Armenian is ever persecuted; for the world will never—has never quarrelled with him for fighting the Presbyterian creed. And on these points of difference some Arminians have so far forgotten themselves as to boast of having the ear of the world, and the favor of the multitude. The last example is a clear one. Different sects declaim against the Presbyterians as unfriendly to the government. Yes, unfriendly to our republican institutions, although our government was cemented by the blood of Presbyterians—although they have no different hierarchies and orders of clergy;—no supra preachers or bishops—although the only pure representative church democracy in the world—although the only church in our land, which could have nothing to gain by an establishment—although inferior in numerical force—although constantly laboring to impress her youth with the fact, that such an establishment would be utter ruin, and laboring alone on this point, unassisted by her defamers, still the cry is, *"unfriendly to the government!"* Now, for the test given us from the lips of the Saviour—does the world love her own—does the world unite in this reviling? Most cordially—most heartily—most exultingly—most vociferously; then I am *exceeding* glad—not that men do wickedly, but at the certain discovery, that this reviling is for righteousness' sake. Wherefore bring a charge of all others, the most palpably untrue.—One which it would seem might be fixed any where else under heaven, with greater ease. ☞Wherefore was it that the Saviour was accused as being dangerous to Cæsar's government, when of all characters, his had been the most peaceful? Wherefore was it that the Apostles were called pestilent and movers of sedition, when this would have been more true of any other class of men under heaven? No answer can be given—no answer dare be given, by the believer and lover of God's blessed word; but, the world hates those who are not of the world.

Brethren, do not be deceived; you have heard the mutterings of hatred, as it were at a distance. The cloud will approach, I have no doubt (unless you lose your humility and zeal in the cause of Christ, which the Lord in heaven avert) but you have experienced only the beginning of that inexpressible enmity of the world, which caused your ministers and brethren in days that are past, to be executed in their own yards;—to be shot in presence of their wives, and to spatter their children with their blood. The laws protect you here from violence; but they cannot save you from the darts of malice; from the cunning of a thousand little politicians who are trying to win their way to the legislative hall, by whiskey and by lies. No engine that can possibly be put in motion, will be still. No stone will be left unturned, by the thousands that are industrious to poison the minds of the people, and to do you harm.

It is fit that you should be aware of this, that you should expect it; that you should feel a humble, but an exceeding joy in view of it. The violence of this industrious opposition, will be just commensurate with the degree of your piety and prosperity. But so long as you walk in the footsteps of your Redeemer, (O! never forget it) although like him you must and will be called Beizebub, yet like him you will be safe; and finally with him you will reign, where there are none to hurt nor harm.

NELSON.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER, 18 1829.

REVIEW.

A Sermon on Predestination, by Joseph C. Stiles, Preached in Milledgeville, Geo. Aug. 1826, and re-printed in Philadelphia, 1829.

For the last thirty years, the attention of the christian public has been turned to great objects, and engaged in great enterprises.—For their active benevolence in the diffusion of the Gospel, christians have found, that "the field is the world." It might naturally have been apprehended, that in the bustle and action of the many benevolent efforts of this age, the discussion of doctrines and principles, would in a measure be thrown into the back ground. But the fact has proved otherwise. The great and fundamental doctrines of the Gospel, have undergone a more thorough investigation, have never been more powerfully assailed, nor more ably defended in our country, than since the minds of christians have been awakened up to their practical influence and importance. The history of the church shows that when religion flourishes most in its purity, then its truth and its peculiar doctrines are most severely scrutinized. Its enemies are then provoked to attack, and its friends are bold in its defence. It was during the great revivals in New-England, that Edwards, that mighty champion of the doctrines of the reformation, stood forth in their defence with unshrinking, and immoveable courage. It was then he produced his imperishable, unanswered, and unanswerable work, On the Will.

It has been in the midst of the revivals there, and in the other Atlantic States, for the last seventeen years, and cotemporary with the origin and operation of Bible, Missionary and Tract Societies, that the most warm and strongly contested conflict, has been carried on with the Socinian, Arian and Arminian phalanx. The very men, who were foremost in the originating and supporting of the grand schemes of christian efforts for the conversion of the world, were challenged to a defence of the evangelical doctrines embraced in their faith. Had they esteemed the peculiar doctrines of the Gospel, as lightly as some do, they might have said "we are engaged in a great work, we cannot come down to you." But this was not their reply. They were embarked in a cause, whose foundation was truth. They knew that correct faith, and right actions go together. They did not quail at the trial of their faith. They knew in whom, and in what they believed, and that they had nothing to fear. Yes, those revival and missionary men, Worcester, Stuart, Woods, Miller, Dwight, Nettleton, came forward with the sweat of their active labours still fresh on their brows, to this mighty contest, and achieved a most triumphant victory. It is well for the truth, when practical men undertake its defence. Their own lives and conduct, are corroborating arguments in support of their doctrines. What life, and vesisimilitude are given to the precepts and doctrines of the Gospel, by having blended with them the lives and characters of Christ and his Apostles. Their examples and precepts mutually illustrate and confirm each other. So has it been generally with the abettors of evangelical truths. Who are the men, that have gone forward, and are now foremost in the support of Bible and Missionary Societies, and in the promotion of revivals of religion? They, who believe in the Trinity, the atonement, regeneration by the Holy Spirit, the fall and depravity of man, in predestination, or the decrees of God, personal and eternal election, free agency of man, and the final perseverance of the saints—men, who though they may boast of the most capacious intellects, and the profoundest erudition, unhesitatingly believe doctrines revealed in the word of God, and corroborated by reason although their compatability is beyond the comprehension of their minds.—They do not deny one of two doctrines, because they, earth-born creatures, cannot see *how* God can make the two consistent with each other. They believe in the sovereign, controling power of Jehovah, and in the free agency, and accountability of men. To the common objection against predestination and election, that they destroy free agency, and accountability, and paralize all efforts on the part of man, we have therefore a ready answer in the lives of those, who believe these doctrines. And those, who falsely impute to us the sentiment that man has nothing to do, or that his actions are divested of moral character because of God's foreordination, we refer to the preaching and activity of Calvinistic ministers. For where are the legitimate effects of these doctrines to be found, but among those, who believe them, and preach them?

Our editorial columns have seldom been occupied with the discussion, and proofs of these doctrines, not because of a faultering belief in them, but because they more properly fall within the scope of magazines and sermons than of a weekly newspaper. But as these doctrines are now so untirelingly assailed, and so grossly misrepresented, we ask the patient attention of the reader, to the sermon of Mr. Stiles, which we intend to present in a way of review before him; promising him a rich reward for his labour, so far as the sermon is concerned. The discourse is founded on Ephsians, 1 Chapter, 2. vs.

"In whom also we have obtained an inheritance, being predestinated according to the the purpose of him who worketh all things after the counsel of his own will."

The exposition of this passage, and the doctrine drawn from it, after a few introductory remarks, is thus given:

"Let us advance now to the interpretation of the text, remembering that a doctrine is not to be cast from our faith, simply because in some of its points it is actually incomprehensible, and in some of its bearings apparently impolitic and unjust. "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The doctrine of PREDESTINATION is doubtly taught in this text. In the first place, the apostle positively affirms of certain individuals, that they *were predestinated:* and by a reference to the residue of the verse, we shall find all the elements of the doctrine in detail. "Being "predestinated according to the *purpose* of him." Predestination is not then by chance, nor the will of man, but the *design* of God. "Of him who *worketh*." While there is a co-operating creature agency, there is also a *divine agency*. Nor is it confined to irrational creation, for he "worketh *all things*." Not in a thoughtless or inequitable manner, but in *all wisdom;* for he works "*after the counsel* of his own will." And if he works after "his *own will*," he is not dependent upon creation to enlighten his views, or influence his decisions, but in all respects is purely *sovereign*. Three ideas are then revealed by this verse; God *purposes; wisdom and sovereignty* orginiate his plans; and they have an *universal efficiency*. I am authorised, therefore, by holy writ, to define predestination to be that PROCEDURE OF DEITY, WHEREBY, IN PURSUANCE OF PAST PURPOSE, HE WORKS ALL THINGS IN A WISE AND SOVEREIGN MANNER."

The prefatory remarks, and the plan of the discussion of the subjects cannot be better expressed than in the writer's own words.

"Before I enter upon the discussion of this subject, in further explanation, I have to say, that while I mean all that the scriptures here express, I do not mean all that some men would imply. In asserting predestination, I deny no other truths: and consequently do not demolish all that is fair in the character of God, and free in the constitution of man. The perfect sincerity, justice, and goodness of the Creator, and the accountability of the creature, are equally taught in the Bible, and of course are equally the subjects of my faith. I well know, however, when Predestination is first set up in the carnal mind, that there is an instantaneous and angry inference, "then man is a machine, and his maker unjust." My brethren, if men were omniscient, 'twere well to stop here, (as too many do.) But if not, then a second and more serious view may reach a truth which was inaccessible to the first glance of a short sighted and prejudiced reason. Why is it that men so commonly reject predestination? They are conscious it is because they do not *understand how this doctrine can possibly consist with the goodness of God, and the freedom of man.* Now this feeling of incongruity always forgets that the very moment you do understand and explain all the Bible to your full satisfaction, that instant you have destroyed it.—And if nature and revelation do indeed teach, that in holy writ there are mysteries to *head* and *heart*, exactly such as perplex and enrage the unbeliever, why may not those mysteries be connected with this doctrine, as well as any other? And why should this doctrine be rejected by those who believe in the Bible, simply for that which we know to be an attribute of the Bible! The truth is, every proposition ought to stand or fall upon *its own evidence*. We should not, therefore, suffer any *supposed* inconsistency with acknowledged truths, to enlist our prejudices against the proofs of any principle, and especially of one so often suggested by the language of God's Book. Let us embark then, my brethren, with manly candor upon this discussion.—What is more ignoble than to employ the mind that God created, in rejecting the truths that God presents, and building up an old prejudice of a blind and bigotted depravity! And what more vain: the light of eternity is rising upon us, and all that is now erroneous, however congenial, will soon be dislodged: and whatever is truth this day, however unwelcome, must be our eternal faith. Bring, then, an honest and a gallant mind, ready to follow wherever truth leads, even though she land us upon the doctrine against which our hearts and tongues have so often enlisted.—Nor fear the consequences. For if this doctrine be indeed true, however painful to pride and reason, we may be assured that a hearty faith will improve our piety and glorify God. Whereas unbelief, though we may die ignorant of the fact, will certainly operate a personal injury, and impede the progress of the Redeemer's Kingdom.

FIRST,—I shall attempt to advance the evidence in favor of the doctrine.

SECONDLY,—Answer some of the most popular objections.

THIRDLY,—Conclude by presenting some of its legitimate effects.

We now have the subject and the method of treating it clearly before us. The subject is a great one, difficult and important. On these grounds, to do it justice the writer might justly claim indulgence for the length of his discourse. But by the peculiar ardour, and vehemence of his style, the cogency of his reasoning, he hurries his reader onward to the end of 78 pages without the least flagging of interest, or the consciousness of fatigue.

With "an honest and gallant mind," he leads the way, presenting evidences, and removing objections, in the most satisfactory manner. (*To be continued.*)

The editor of the Connecticut Observer, speaking of the decline of revivals in New-England, thinks that some are desponding, more than the truth warrants, and that the public journals are not at present an accurate standard for judging on this subject. The mere rumour of a revival is not now caught at, and published. He observes that in conversation with a friend on the subject they reckoned up in a few moments, a number of places, in which interesting revivals have been enjoyed the past year, and are now in progress, of which no public notice has been taken. He mentions one revival, of which the hopeful subjects are more than 100, another of which there are 40, and several in the state, that are now in progress. That is Massachusetts, there are several, in one of which there are 40 subjects, and in another more than 100.

A number of the friends of Temperance, assembled at the church in Gallatin, Tennessee, on the 5th inst., when they formed a Society, Auxiliary to the American Temperance Society, and adopted a constitution; to which 34 persons signed their names.

At the same time and place, the Summer County Bible Society, Auxiliary to the American Bible Society, *Resolved*, That within one year, they would furnish every destitute family in the County, that will receive it, with a copy of the Bible.

A Temperance Society has been formed at New Echota, called the "Cherokee Temperance Society."

AWFUL DEATH.

On Monday morning, as two ladies were distributing Tracts, in the upper part of Main Street, they came to the house of Mrs. Monks. The front door was shut, and no one invited them to come in. A black man standing near, directed them to another door, which they enterd. But all was silent. They were about to leave the house, when they noticed that the chimney piece had recently been on fire, and on looking to the hearth, they noticed the appearance, and a few remains of a human being. On closer inspection, they were found to be the ashes of Mrs. Monks. Her body had been almost completely consumed by fire. A foot, and a part of an arm, were the principal remains that identified her ashes, and marked the spot, where she was burned, most probably "a living sacrifice" to intoxication. She had lived alone, for several months past, kept a little grocery, in which the principal article was whiskey, and for some time, had been in habits of intemperance.—Whether she fell upon the hearth, in a state of inebriety, or in a fit, cannot be determined. But her end is a solemn warning to all, who indulge in the use of ardent spirits. The circumstance of her being so entirely consumed, can be accounted for, only by her system having become highly inflamable by the excessive use of alcohol.

STATE OF RELIGION IN NEW-JERSEY.

From the narrative of the state of religion within the bounds of the Synod of New-Jersey, we learn (says the New-York Observer) that upon the whole, the cause of truth and righteousness has been advancing during the past year. In relation to *Intemperance* particularly, the Synod say—

There is scarcely a single church which does not furnish the grateful intelligence, that the subject of Temperance has become one of increasing interest. In some places it is reported that the consumption of ardent spirits has diminished one-third or one-half; and in others, that the quantity has decreased to not more than one-quarter of the amount consumed before the recent exertions to suppress their unnecessary use.

Numerous experiments have given ample proof that farms may be tilled—buildings reared—the mechanic arts, and indeed all the ordinary labors of life may be carried on better without them. The number of drinkers, and of drinking places has been materially reduced; distilleries have been discontinued, and many respectable merchants have renounced the traffic, from a conviction that it is a "merchandise of the souls of men."

In one of our most important townships six out of ten already have relinquished all commerce in it, while two of the remainder have given a pledge not to renew their stock when their present supply shall have been exhausted.

On the subject of *Revivals* the Syond say—In the Presbyteries of Newark, Elizabethtown, New-Brunswick and Newton, fourteen congregations in all, have been partakers in these gracious dispensations among which those of Morristown, Patterson, Basking Ridge, Mendham, Flemington and Amwell, deserve to be made the subject of prominent notice.

The revival of religion in Morristown began to assume a decided character about the beginning of November last; when the impression of the truth seemed to become at once, general in the congregation, without being restricted by any geographical limits, or to any particular class in society. During the succeeding six months, religion was the leading subject of conversation and of feeling; and while the work was advancing with irresistible power, yet like leaven it widened and deepened its influence, without noise. The exhibition of truth addressed to the sinner's conscience, his personal responsibility to believe and obey it—the necessity of immediate and unqualified submission, in connexion with private conversation with the pastor and the eldership in their visitations from house to house, were the prominent means of promoting the Lord's work in this place. What has been its full result, will be known only in eternity The accession to the church by a public profession, was about one hundred and fifty.

The congregation of Patterson, has also enjoyed a special blessing, which has been gradually imparted during the whole of the year, which has resulted in the admission of fifty-four to the communion of the church; a majority of whom were from among the young. Twenty-three were members of the Sabbath school, and fifteen were teachers.

Mendham has also been blessed, and about fifty within the year, have been joined to the Lord.

In Basking Ridge, an addition of sixty has been made to the people of God.

In the congregations of Flemington and Amwell, there is at present a season of peculiar interest.—The Spirit of the Lord is there. What will be the issue, is a matter of deep anxiety with the church, which has been for some time contemplating its gradual progress, with a trembling hope that the time to favor their Zion may have at length fully come.

The Synod thus notice the *literary institutions* within their bounds.

The Theological Seminary at Princeton, still continues to deserve and enjoy the enlarged patronage of the Presbyterian church. Its highest number of students during the year, has been one hundred and fourteen, whose general character for piety, industry and success, fully justifies the high and sanguine hopes of the church, and is the best evidence of the capacity and fidelity of those to whom the church have committed its administration.

The College of New-Jersey still possesses the same claims upon the public confidence, and equal advantages for completing an accomplished liberal education. During the past year, the course of study here has been pursued with industrious attention by the students in general. Faithful discipline and good order have been maintained, and the deportment of the students, about one third of whom are professors of religion, has been moral and exemplary.

The Bloomfield Academy, under the direction of the Presbyterian Branch of the American Education Society, has been ably and successfully conducted during the year. Its average number of pupils has been sixty; one third of whom at least are professedly pious, and are looking ultimately to the Gospel ministry.

SYNOD OF NEW-YORK.

Extracts from the Narrative of the State of Religion within the bounds of the Synod of New-York during the past year.

During the last year several new churches have been organized, with fair prospects of future usefulness and strength, encouraging the hope, that a greater number of pastors will be successfully employed within the bounds of the Synod.

There have been added to the churches under the care of the Synod 1,050 members, 700 on profession of their faith, and 350 by certificates from other churches. The whole number in communion of the churches, is 13,583. The whole number of churches is 123, 21 of which are without pastors. The whole number of ministers in the Synod is 115, 14 of whom are without charge, and a number of whom, by reason of age and other disabilities, have ceased to make the appropriate work of the ministry their steady employment.

The day recommended by the Synod at its last meeting for fasting and prayer, on account of the prevailing vice of intemperance, appears to have been generally observed in the spirit of the appointment, and has been followed by beneficial effects. Temperance Societies have been formed in many congregations; and there has been a manifest and great decrease in the sale and use of ardent spirits. And while the Synod learn with painful regret that some members of churches continue the common use of this destructive poison, they cannot but express their gratitude to the Head of the Church, who has caused so much to be accomplished by the efforts which have been made to suppress this pernicious and cruel vice. The Synod feel that the voice of faithful warning on this subject must not be suppressed, until public opinion shall render it disreputable, and public practice shall render it unprofitable to manufacture this delusive and seductive curse.

The Synod learn with high satisfaction, that the churches are enlarging their liberality towards the various Boards and Societies organized among the people of God for sending missionaries, Bibles, and Religious Tracts, to the destitute in our own land, and to the heathen abroad. The zeal with which many of the churches are meeting the call of the American Bible Society for aid in its great undertaking deserves special notice; while the increasing and systematic efforts in aid of the American Home Missionary Society, and the Board of Missions of the General Assembly are highly commendable.

From the Visitor & Telegraph.

APPENDIX TO THE MINUTES OF ORANGE PRESBYTERY.—*October*, 1829.

1. On the question, "What is necessary in order to a more flourishing state of religion in our churches!" it was remarked, in substance, as follows. The question supposes 1, That religion in our churches is *not* flourishing. In a few it is; in most it is not. 2, That they *ought* to be in a better state. The dearest interests of multitudes are involved in the question. 3, That they *can* be revived. The means are ready. But effects cannot follow, until the necessary causes have operated.

As to the means then, 1, There must be more piety in the ministry. Piety more deep, more uniform, more active. Piety of the right kind will not fail to discover and to employ the means by which the cause of truth and righteousness may be advanced. Ms A.

2. Some ministers greatly hinder their usefulness by their levity. "Foolish talking and jesting are not convenient," for a minister. B.

3. Private christians are not sufficiently employed. Paul set the whole church to work. Even the women "labored with him in the Gospel." And all were to be "helping together by *prayer*." C.

4. The minister often keeps back part of his message. The *whole* truth rightly preached would have its effect. D.

5. Want of attention on the part of parents to their children is a principal reason why religion languishes. Baptismal engagements are forgotten. Parents do not pray *in private with* as well as for their children. Some never talk to their children privately and closely, and with the direct view of producing a conviction of their sinfulness and danger, and need of a Saviour. E.

6. There is too little time spent by ministers in secret devotion—A man fearing spirit prevents the usefulness of some. Self-seeking is also a besetting sin of many. F.

7. The zeal of ministers is not uniform. The subjects which, in the pulpit, interest them deeply, seem often to have lost their interest and importance to the same minds when out of it. G.

8. The cause of religion is greatly hindered by want of unity of sentiment and consequently of action in regard to benevolent institutions. Christians are not perfectly joined together in the same mind, and in the same judgment. On this account associations in behalf of temperance, &c. &c. accomplish, in some churches, almost nothing. The object is good, its *friends* wish it well, but will not take hold. H.

9. The people's remarks about the qualifications of a minister often prevent them from being profited by his ministry. They should, for their own sake, as well as for his works sake, esteem him highly in love, recollecting that he is the minister of Christ to them for good.

10. Ministers often fail to make the most of an opportunity by thinking that they will have another. To speak and preach, on every occasion, "as if they ne'er should preach again," is not common. I.

11. Let every one on returning home begin to "go about doing good;" as his master did, having it as his meat and drink to do the will of God, and the interests of religion, in his church, will rise.—It would often be of great service to inquire "what will *not* promote a revival!" J.

12. Ministers forget that they cannot be neutral in a community. Their influence is operating powerfully *for* religion or *against* it. Physicians say that every part of the human frame which is not performing its proper part, is doing harm. So every minister, and perhaps every private christian too, who is not fully in the right way, and with the right motive, performing his proper part in the church, is doing it harm. K.

13. An aged elder concluded the conference by remarking "There is great room for amendment. We might *all* do better than we do."—All, it is believed, left the room seriously intending to *try*.

II. On the question. "How can the meetings of Presbytery be rendered more profitable!" it was remarked;

1. Let every member allow himself time for a punctual attendance on its sessions from beginning to end.

2. Let him have no business at the meeting which will interfere with his official duties.

3. Let every member keep a docket, and prepare for business before he comes.

4. Let all the money concerns, and unedifying details of business be transacted, as much as possible, in private, by committees.

5. Let there be more prayer before we start for the meeting, on the way, here, and while returning.

6. Let the ministers be more faithful to each other. The *sins of ministers* should be rebuked.

7. Let the conversation be less of a social and more of a religious character.

8. Let there be unity and natural order in the arrangement of the subjects preached on.

9. Let every member have as many private plain and faithful conversations, on the subject of religion, with the members of the family in which he resides, and with others as possible.

10. The experience of this Presbytery shows that to spend 1 or 2 hours every day of the session, in conference on some question connected with practical divinity, and intermixed with several short prayers and hymns, would be of great importance.

Persecution in Turkey.—The Philadelphian contains an extract of a letter to R. Ralston Esq. from one of his English correspondents, in which is the following paragraph. "In Turkey it is stated that very recently about fifty Jews have professed their belief in a crucified Saviour, as the long expected Messiah, and have all been cast into prison. Some further particulars of this interesting event may possibly soon be received, and if so shall be communicated."

PROTESTANTISM IN FRANCE.—We understand that Baron Cuvier, Director of the affairs of the Protestant Church in France, has obtained permission of the Government for the establishment of 20 new pastors, some of whom will exercise their ministry in a great number of churches, the extent of which renders the duty excessively laborious to the present pastors. The others are to do duty in *Oratories*, in places where the number of Protestants has greatly increased. The creation of six new oratories gives an official existence to the churches in those places, and secures to their ministers a pecuniary allowance from the state.

Early Instruction.—In a manufacturing town in New-England is a family, the father of which is in the daily habit of drinking ardent spirits. One day, having mingled some with water, he offered it to one of his daughters, who refused to drink: he then offered it to a son, who refused; and lastly, he offered it to his youngest daughter, who was about to drink of it, when the boy spoke to his little sister, and said, Stop! you must not drink that. Why, said the father! Because, said he, my Sabbath school teacher told me that I must never drink spirits. And the consequence was, that there was none of it drank by the children. *S. S. Treasury.*

SLAVE MARKET AT CONSTANTINOPLE.

I had an opportunity afforded me of seeing this horrid place, where, perhaps, the loveliest women in the world are bought and sold like cattle, inspected by every scoundrel who wears a turban, and submitted to the scrutiny of every virago who affects to be a judge of slaves. Franks are not suffered to visit this bazaar; but now and then when an opulent slave merchant falls sick, a Christian *hakkim* or doctor gains admittance. The slave bazaar is a long quadrangular courtyard, with a shed running along of narrow cells on the ground floor, and a gallery above, which surrounds the building; on the second stage the chambers are reserved for the Greeks and the Georgians, below are the black women of Darfur and Sennaar, and the copper colored beauties of Abyssinia; the latter are remarkable for the symetry of their features and the elegance of their forms; they commonly sell for 150 dollars, (£30) while the black women seldom bring more than 80 dollars, (£16.)

The poor Greek women were huddled together: I saw seven or eight in one cell stretched on the floor, some dressed in the vestiges of former finery, some half naked; some of them were from Scio, others from Ipsara; they had nothing in common but despair!

All of them looked pale and sickly, and all of them appeared to be piming after the homes they were never more to see again, and the friends they were to meet no more. Sickness and sorrow had impaired their looks; but still they were spectres of beauty; and the melancholy stillness of their cells was sadly contrasted with the roars of meriment which proceeded from the dungeons of the negro women. No scene of human wretchedness can equal this.

The girl who might have adorned her native village, whose innocence might have been the solace of an anxious mother, and whose beauty might have been the theme of many a tongue, was here subjected to the gaze of every licentious soldier, who chose to examine her features or her form; on the pretence of being a buyer. I saw one poor girl of about 15, brought forth to exhibit her gait and figure to an old Turk, whose glances manifested the motive for her purchase, he twisted her elbows, he pulled her ancles, he felt her ears, examined her mouth and then her neck, and all this while the slave merchant was extolling her shape and features, and protesting she was only turned of thirteen—in every respect she was warranted. I lingered about the bazaar until I saw this bargain brought to a conclusion: the girl was bought for 280 dollars, (about £55 sterling.)

The separation of this young creature from her companions in wretchedness, was a new scene of distress: she was pale as death, and hardly seemed conscious of her situation, while all the other girls were weeping around her and taking their last farewell. Her new master laughed at the sad parting, and pushed her before him to the outer gate, but there she stopped for a moment and entreated permission to go back for the remainder of her Greek attire, which I dare say she prized more than any thing in the world, for probably it was all on earth that remained to her of what she brought from home, which she had forever left. The old Moslem accompanied her back, and in a few minutes I saw her returning to the gate, with a little bundle under her arm, trembling from hand to foot and weeping bitterly.—*Madden's Travels.*

PROGRESS OF TEMPERANCE.

The Faithful Rebuke.—An elder of the church in——New-York, owned a distillery and manufactured ardent spirit. The elder was an active Christian, and seemed quite awake to the benevolent efforts of the day. His pastor was grieved that so worthy a man should be engaged in a business which brought ruin temporal and eternal upon his fellow men; and resolved to give him faithful warning. While visiting the elder at his house, the elder looked to the grave yard and said, "I love to look there, it seems to be the way to heaven." "Yes," said the pastor, "and that," pointing to the distillery, "is the way to hell." It was a word in season: and in a few weeks the distillery was levelled to the ground.

Jour. of Humanity.

COLD WATER IN MODERATION ALWAYS SAFE.

Pure cold water is nature's beverage, and never hurtful, if properly used.

If your water is brackish, sweeten it, and add a pinch of ginger. This is an infallible corrective.

Rum, brandy, whiskey, gin, only make the matter worse. They may sometimes prevent immediate ill effects from bad water, but in the end will do a greater mischief. *Ask the Doctor.*

If you are very warm and thirsty, "cold water to a thirsty soul" is the best refreshments. Only drink moderately. Why were you made a rational being, unless your reason can govern your appetite!

If your system is not heated on the inside with strong drink, pure cold water, in moderation will never hurt you.

The most eminent physicians are fully of opinion, that nearly every reported case of death from drinking cold water, is, in fact, a *death from drinking rum.*

Water drinkers always suffer less from thirst, than brandy and rum drinkers.

DRINK WATER, *moderately.*

The preceding article has been circulated in New-York, as a handbill, and is worthy the consideration of all.

AMERICAN COLONIZATION SOCIETY.

Plan of Gerrit Smith, Esq.

This Gentleman has proposed to raise $100,000, for the Society, in ten years, by securing 100 subscribers, who will pay $100 annually, during that time. The following have already subscribed.

Gerrit Smith, Peterboro, New-York.
Jasper Corning, Charleston, S. Carolina.
Theodore Frelinghuysen, Newark, N. J.
John T. Morton, Albany New-York.
E. F. Backus, New-Haven, Connecticut.
A Gentleman in Mississippi.
Matthew Carey, Philadelphia.
Josiah Bissel, Rochester, New-York.
William Crane, Richmond, Virginia.
Fleming James, do.
Robert Ralston, Philadelphia.
Elliot Cresson, do.
Mrs. M. H. Carrington, Mrs. Ann Fontain, P. S. Carrington, Wm. A. Carrington, Gen Edward Carrington, Walter C. Carrington, } $100 annually by equal contributions.
A few Gentlemen near Oak Hill, Fauquier County, Va.
Rev. Ebenezer Burgess, Dedham, Mass.
A friend in Virginia.
Robert Gilmor, Baltimore.
Arthur Tappan, New-York; provided the subscription be filled up before February, 1830.
George Burwell, Frederick county, Va.
Association of 20 persons in Rev. Dr. Mead's parish, Frederick co. Va.
Hon. Edward M'Gehee, Mississippi.
Rev. Dr. James P. Thomas, Louisiana.

PLAN

To raise $20,000 *for the Society, by subscriptions of* $50 *each.*

SUBSCRIBERS.

Herbert C. Thomson, New-York.
John M. Nelson, do.
A. Barry, Hillsborough, Highland co. Ohio.
Dr. Isaac Telfair, do. do. do.
Benjamin Harris, do. do. do.
Col. Edward Colston, Berkley County, Va.
Henry Miller, Cincinnati, Ohio.
James C. Crane, Richmond.
H. Hammond, Easton, Maryland.
Caspar W. Wever, Baltimore.
Samuel M. Hopkins, Albany, New-York.
Benham & Finley, George Graham, Jr. John T. Drake, } Cincinnati, Ohio
Rev. B. H. Palmer, Charleston, S. C.
Rev. Samuel K. Talmadge, Augusta, Ga.
P. A. Johnson, Morristown, N. J.
C. Greenleaf, Portland, Maine.

TRAVELLING ON SUNDAYS.

The Lord Mayor of London has issued a notice stating, that in consequence of complaints having been made of the disturbance experienced by religious congregations, from the driving of coaches through the city, during divine service, on the Lord's day, constables would be appointed to take the numbers of those so offending, in order that the drivers might be prosecuted according to law. This order was put in operation last Sunday, and has caused no small excitement among stage-coach proprietors.—*Lon. pap.*

THE FRANK SCHOOL BOY.

Mr. Franks relates a conversation between the Clerk of a Roman Catholic chapel, and one of the school boys in Ireland. The Clerk inquired of the boy where he had been. He was answered, At School. Do you not know, said the Clerk, that the schools are forbidden by the church? May I ask, said the boy, what is the church? The Clerk hesitated. I will tell you, said the lad; it is a congregation of the faithful, what you cannot prove your church to be. The Catholic, in order to make it appear that the Bible was obscure, and not to be understood by the common people, asked, in reference to the passage, Luke ix. 60—Let the dead bury their dead,—How can two dead men bury each other!—The lad replied, I think it would be as easy as to be born again.—The Catholic, supposing he had puzzled the boy, began to triumph, and said, O my good boy, that is not answering the question. Well, then, said the boy, the one man might be living, though dead in sin; and he could bury the other, who died in sin. Two men standing by, said that the Clerk had best be away lest the lad, in his turn should ask him some questions.—*Christian Watchman.*

THE MYSTIC NUMBER.

Professor Eaton, in the last number of Silliman's American Journal of Science has shown that five is the most favourite number of nature He says at least half of all known plants have the parts of fructification in fives, or in a number the product of five.—The radiated division of animals, such as the sea star, Medusa's head, and every species of coral rock, have the rays in fives or in a number produced of five. Throughout the whole vertebral division of Cuvier, five is the leading number. We have five fingers to the hand, and five toes to the foot, in common with most animals which are provided with organs for suckling their young. We have five senses—seeing, hearing, smelling, tasting, and feeling: and Professor Eaton further says there are five principles constituting the highest vertebral animal, to wit, man. 1. Inert matter. 2. The attractive principle.—3. The living principle. 4. The sentient principle. 5. The intellectual principle.

MISCELLANEOUS ITEMS.

A cabinet maker at Geneva, Switzerland, has invented what he calls a safety table. Any one unacquainted with the secret springs, who should attempt to force it to take out money or other articles, would be instantly seized by hands of iron; loud music announces the forced captivity for five minutes; and when this ceases, six pistols go off and kill the robber, if no one arrives in time to save his life.

Among the passengers by the ship Sully, from Havre, are his Excellency James Brown, late Minister to France, and General Scott, of the United States Army.

Mr. Owen, of Lanark, arrived in the Pacific at Liverpool. "He says the Americans are not capable of governing themselves, and he consequently abandons all idea of reforming them."

Capt. E. S. Bunker's new Boat President, was put in motion at New-York, last Saturday week. The trial proved the accuracy and superiority of her machinery. She has two engines, each of 60 horse power. Her speed is said to be 18 miles an hour, and it is expected she will make her trips between New-York and Providence in 14 hours.

Remarkable Health.—In the town of Topsfield, containing about 900 inhabitants, only two persons have died since the 31st of Dec 1828—one of these was 83 years of age, the other a child 1 year old. *Salem Reg.*

The editor of the Mauch Chunk Courier, has located his Office in the Church: and the editor of the Morgantown (Va.) Republican has removed his Office to the Jail.

The private correspondence of Maria Antoinette with the Court of Austria and the emigrant princess, is advertised as for sale at Paris.

Wm. S. Archer, at present a Representative in Congress, has been nominated as the successor of Governor Giles to the Gubernatorial Chair of Virginia.

A benevolent society in the state of Mississippi, has placed in the hands of William A. Hallock, Secretary of the American Tract Society, the sum of Fifty dollars, to be awarded to the writer of the best Tract on Dueling, which shall be presented on or before the first day of March, 1830.

DEATH OF GOVERNOR DERBIGNY.—His Excellency Peter Derbigny, Governor of the State of Louisiana, departed this life at one o'clock on Tuesday morning, October 6th. His death was occasioned by a wound in the head, received from the trunk of a tree when leaping from his carriage to avoid the danger about to result from its being overturned. Gov. D. has successively filled the office of Attorney General, Judge of the Supreme Court, Secretary of State, and Governor of the Commonwealth. In consequence of his death, the gubernatorial office will be temporarily filled by H. Bauvais, Esq. President of the Senate.

MARRIED,

In this place on the 12th inst. by the Rev John C. Young, Rev. Z. BUTLER of Port Gibson, Miss. to Miss MARY ANN MURDOCK of this town.

OBITUARY.

DIED—In Baton Rouge, La. on the 25th ult. ISAAC H. TYLER, Esq. of Louisville. Only two days before, on the 22nd, he had been married to Miss MARY ELIZABETH GURLEY, daughter of the Hon. H. H. Gurley.

SHELBY FEMALE ACADEMY.

THE second quarter of the 5th Session of this institution will commence on Monday November 9th. Every exertion will be made for the improvement of those committed to our care. Our terms are, for the first classes, eight dollars per quarter, consisting of twelve weeks—For the second and third class six dollars per quarter.

Lessons on the piano, $10 per quarter.
Drawing and painting, eight dollars.

JOHN WARD,
A. W. CAMPBELL,

Lex. Nov. 4th, 1829.

ADULT SABBATH SCHOOL.

THE undersigned will attend at the Session Room of the 1st Presbyterian Church on next Sabbath, to commence a school for the gratuitous instruction of white Adults. All Adults, who wish to learn to read the Bible, or improve in reading, are respectfully invited to attend. The citizens of this place will please to inform all persons known to them of the intended [illegible] school.

N. BURRO[illegible]
L. M'CU[illegible]WES.
[illegible]LOUGH.

Lex. Nov. 9th, 1829.

LAFAYETTE S[illegible] SEMINARY,

AND

YOUNG LADIES B[illegible] ORDING SCHOOL.

THE next Quar[illegible] mences on M[illegible]er of this Seminary commonday the 16th of November.

All the Scientific, Literary and Ornamental Branches usually taught in the highest schools of this kind, are taught in this institution. Besides the Principal, three female teachers are constantly employed.

TERMS.

Higher English Branches	$8 00
Common English Branches	6 00
Children under ten years of age	00
Musick	8 00
Drawing and Painting	8 00
Fine Needle Work and Working Lace	5 00
Latin or French Language	6 00

Peculiar advantages are afforded to scholars in Musick and Drawing.

ORR[illegible]MEL S. HINCKLEY.

Lexington, Nov. 5th, 1829.

NEW CLASSICAL & MATHEMATICAL

SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

Fayette County, Oct. 9, 1829.—15—tf.

BIBLE, SUNDAY-SCHOOL, & TRACT

DEPOSITORY.

JUST received at the Depository of the Kentucky Bible Society a large assortment of every description of BIBLES AND TESTAMENTS, published by the American Bible Society, and ready for sale to County Societies, and others for distribution. Also a large supply of SUNDAY SCHOOL BOOKS—and a complete assortment of TRACTS, and every publication issued from the press of the American Tract Society.

Apply to L. STEPHENS, *Agent.*

POETRY.

From the New-Hampshire Observer.

GRIEVE NOT THY FATHER AS LONG AS HE LIVETH.

By a young lady at the age of 16.

Ah! grieve not him whose silver hairs
Thin o'er his wasted temples stray;
Grieve not thy sire, when time impairs
The glory of his manhood's sway.

His tottering step with reverence aid,
Bind his sick brow with honour's wreath;
And let his deafened ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
Her frail companion's dark decay!
Though wearied, blinded memory break
The casket where her treasure lay!

With ready arm his burden bear—
Bring heavenly balm his wounds to heal;
And with affection's pitying care,
The error that thou mark'st conceal.

Say—canst thou tell how oft those arms
Have clasped thee to that shielding breast—
When infant care, or fancied harms
Thy weak and wayward soul distrest?

Know'st thou how oft that lip has strove
Thine uninstructed mind to aid!
How oft a Parent's prayer of love
Has ris'n on midnight's deepest shade!

Grieve not thy father till he die—
Lest when he sleeps on Nature's breast,
The record of his lightest sigh
Should prove a dagger to thy rest.

For if thy holiest debt of love
Forgotten and despised should be,
He whom thou call'st thy Sire above
Will bend a Judge's frown on thee!

LINES FOR A FUNERAL.

By Bishop Heber.

Beneath our feet, and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Their names are graven on the stone,
Their bones are in the clay;
And ere another day is gone,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its perils every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And Fate descends in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dream of days to come!

Then, mortal, turn! thy danger know,
Where'er thy foot can tread,
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian turn; thy soul apply
To truth divinely given:
The bones that underneath thee lie
Shall live for hell or heaven.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XII.*

The next treaty is unique in its character; but all its provisions are in accordance with the principles of preceding compacts. It forcibly illustrates the change in the condition and prospects of the Cherokees, which had then commenced and has been constantly increasing.

TREATY OF THE CHEROKEE AGENCY, OR FIFTEENTH COMPACT WITH THE CHEROKEES.—TITLE.

"Articles of a treaty concluded at the Cherokee Agency within the Cherokee Nation, between Major General Andrew Jackson, Joseph M'Minn, Governor of the State of Tennessee, and General David Meriwether, Commissioners Plenipotentiary of the United States of America of the one part, and the Chiefs, Head Men, and Warriors of the Cherokee Nation, east of the Mississippi river, and the Chiefs, Head Men, and Warriors of the Cherokees on the Arkansas river, and their deputies, John D. Chisholm and James Rodgers, duly authorized by the Chiefs of the Cherokees on the Arkansas river, in open Council, by written power of attorney, duly signed and executed, in presence of Joseph Sevier and William Ware."

Here surely are parties, commissioners, and agents enough to make a treaty; but the preamble occupying an octavo page and a half, is still more remarkable. It declares, that in the year 1808, a deputation from the Upper and Lower Cherokee towns went to Washington; that the deputies from the Upper towns signified to the President "their anxious desire to engage in the pursuit of agriculture and civilized life, *in the country they then occupied;*" that the nation at large did not partake of this desire; that the Upper towns wished, therefore, for a division of the country, and the assignment to them of the lands on the Hiwassee; that, by thus contracting their society within narrow limits, they proposed to begin *the establishment of fixed laws and a regular government;* that the deputies from the Lower towns wished to pursue the hunter life, and with this view to remove across the Mississippi; that the President of the United States, "after maturely considering the petitions of both parties," wrote to them on the 9th of January, 1809, as follows: "The United States, my children, are the friends of both parties; and, as far as can be reasonably asked, they are willing to satisfy the wishes of both. Those who remain may be *assured of our patronage, our aid, and good neighborhood.* Those who wish to remove, are permitted to send an exploring party to reconnoitre, &c." That in the same letter, the President added—"When the party shall have found a tract of country suiting the emigrants, and *not claimed by other Indians*, we will arrange with them and you the exchange of that for a just portion of the country they leave, and to a part of which, proportioned to their numbers, *they have a right;*" and that, in conclusion, he told the emigrating Cherokees, that the United States would "still consider them as our children," and "*always hold them firmly by the hand.*"

The preamble states further, that, "the Cherokees, relying on the promises of the President of the United States, as above recited," explored the country west of the Mississippi, made choice of land to which no other Indians had a just claim, and were desirous of making the proposed exchange of country:

"Now, know ye," concludes the preamble, "that the contracting parties, to carry into full effect the before recited promises *with good faith*, and to promote a continuation of friendship," &c. &c. "have agreed and concluded on the following articles:"

ART. 1. The Chiefs, Head Men, and Warriors, of the whole Cherokee nation, cede to the United States all the lands lying north and east of the following boundaries:" [The line here described left out a considerable tract of land, which fell into Georgia.]

ART. 2. The Cherokees also cede certain lands, which fell into the central parts of Tennessee.

ART. 3. A census to be taken with a view to ascertain the number of emigrants; that is, the number of Cherokees who wish to remove across the Mississippi.

ART. 4. The annuities to be divided between the remaining and the emigrating Cherokees, in proportion to their numbers respectively.

ART. 5. In consideration of the lands ceded in the first and second articles of this treaty, the United States engage to give an equal quantity of land, acre for acre, between the Arkansas and White rivers, within certain boundaries mentioned.

This article closes with the following words: "And it is further stipulated, that the treaties heretofore between the Cherokee nation and the United States *are to continue in full force* with both parts of the nation, and both parts thereof are entitled to all the immunities and privileges which *the old nation enjoyed*, under the aforesaid treaties; the United States *reserving* the right of establishing factories, a military post, and roads within the boundaries above defined."

ART. 6. The United States to make full compensation for the improvement on land within the Cherokee nation, which shall have belonged to the emigrating Cherokees, and to furnish flat-bottomed boats and provisions for their removal.

ART. 7. Improvements on lands ceded to the United States to be paid for by the United States. There is a provision also, in this article, that the profit of the improvements mentioned in article sixth, shall be applied to the benefit of poor and decrepid Cherokees.

ART. 8. To every head of an Indian family, residing on the lands ceded by the Cherokees in this treaty, shall be allowed a section of land, that is 640 acres, provided he wishes to remain on his land, thus ceded, and to become a citizen of the United States. He shall hold a life estate, with a right of dower to his widow, and shall leave the land in fee simple to his children.

ART. 9. Both parties to enjoy a free navigation of rivers.

ART. 10. The Cherokee nation cedes to the United States certain small reservations, without the present limits of the nation.

ART. 11. The boundary lines to be marked.

ART. 12. No whites to enter upon the lands ceded, till the treaty "shall be ratified by the President and Senate of the United States, and duly promulgated."

ART. 13. The treaty to be in force as soon as thus ratified.

The treaty was signed on the 8th of July, 1817, by ANDREW JACKSON, and the other Commissioners, and by thirty-one Chiefs and Warriors for the Cherokees, who expected to remain east of the Mississippi, and fifteen Chiefs and Warriors for the emigrating Cherokees, in the presence of nine witnesses. It was ratified by President Monroe and the Senate.

It would seem as though the public affairs of the Cherokees had been so ordered by Providence, as to present the very strongest conceivable exhibition of the obligation of treaties. It has usually been thought, that if a single plain stipulation were made between two nations, and duly ratified, this would bind the parties. I am now examining the fifteenth treaty with the Cherokees, every one of which is perfectly consistent with every other; and they all unite in leading to the same conclusion. As if this were not sufficient, the personal character and political consistency of our most prominent statesmen, not only lend their aid to confirm these national compacts, but are actually personified, as it were, and embodied in the treaties. It may be doubted whether there is a similar instance in the annals of mankind.

General Washington, soon after the organization of our national government, laid the basis of our Indian relations, in perfect consistency with the principles and practice of the early settlers and colonial rulers. Mr. Jefferson was a member of his cabinet, and doubtless intimately conversant with these fundamental measures. The five first Presidents of the United States made treaties with the Cherokees, all resting on the same acknowledged principles. Mr. Jefferson, the third President, having pursued the policy of General Washington on this subject, with more undeviating zeal than on any other subject whatever—being about to retire from the Chief Magistracy—and standing mid-way between the era of 1789 and the present year, wrote a fatherly letter to the Cherokees, giving them his last political advice. This letter is preserved by them in their archives. A negociation is held with them, on their own soil, or, as the title has it, "within the Cherokee nation," under the direction of the fifth President of the United States. The letter of Mr. Jefferson is produced and incorporated into a treaty. It is therefore adopted by the people of our land, and approved as among the national muniments, erected for the defence of our weak neighbors. What adds to the singularity of the transaction is, that this letter, reaching backward and forward through five administrations, is adopted in the fifth, by a negociator, who is now the seventh President of the United States; thus bringing all the weight of personal character and political consistency to support as plain stipulations as can be found in the English language, or any other. May it not be said, then, that the case of the Cherokees has been prepared by Providence, that we may show to ourselves and to the world, whether *engagements can bind us;* or whether the imagined present interest of a small portion of the American people will transform itself into a Samson, and break national treaties by dozens, and by scores, "*as a thread of tow is broken when it toucheth the fire?*"

If this case should unhappily be decided against the Cherokees, (which may Heaven avert!) it will be necessary that foreign nations should be well aware, that the people of the United States are ready to take the ground of fulfilling their contracts so long only, as they can be overawed by physical force; that we, as a nation, are ready to avow, that we can be restrained from injustice *by fear alone;* not the fear of God, which is a most ennobling and purifying principle; not the fear of sacrificing national character, in the estimation of good and wise men in every country, and through all future time; not the fear of present shame and public scorn; but simply, and only, the fear of bayonets and cannon.

But what does the letter of Mr. Jefferson, thus adopted and sanctioned, and made the mouth-piece of the nation; what does this letter, written after much deliberation and much experience, and on the eve of quitting public life, say to the Cherokees? It says, that the United States will always regard both branches of the Cherokee nation as *their children.* (A good father, I suppose, does not tell lies to his children, nor break his promises to them; especially promises that have been often repeated during the lapse of forty years.) It says, that the Cherokees of the Arkansas must not enter upon lands *claimed by other Indians*, thus admitting that the wildest savages have a claim to lands. It says, that all the individuals of the Cherokee nation *have a right to their country;* and, therefore, if a part of the nation surrenders to the United States its rights to lands east of the Mississippi, it must receive from the United States a right to lands west of that river. It says, that those Cherokees, who wish to remove, may emigrate with the good wishes and assistance of the United States, and that those, *who remain, may be assured*, (yes, *assured* is the word of Mr. Jefferson, adopted by General Jackson,) "*may be assured of our patronage, our aid, and good neighborhood.*" It would be difficult to make any comments upon this passage, which would add to the impression which it cannot fail to make upon every fair and honorable mind.

The preamble says, that the Cherokees *relied upon the promises* of the President of the United States, and took their measures accordingly. Why should they not rely upon his promises? No President of the United States had broken faith with the Indians. But if these very promises, and a thousand others, should now be broken, there will be an end of reliance on our promises; and out of tenderness to my country, and that we might not be unnecessarily reminded of the infamy thus laid up in store for future generations, I could heartily wish, that none of our public functionaries may ever hereafter make a promise to an Indian.

WILLIAM PENN.

From the Philadelphian.

CHRISTIANS SHOULD KNOW THEMSELVES.

Mr. Editor,—For several weeks I have reflected with peculiar pleasure upon the progress of the benevolent institutions of the day and am ready to bid those who are engaged in them God's speed. I have some fears, however, that amid the multiplicity of christian efforts, some professors of religion may not be sufficiently acquainted with their own characters and spiritual prospects. To have such an acquaintance, they need to examine themselves.

No opinions of men, no self-indulged hopes, and no exterior acts can decide what are their real characters.

The church of God to which they belong may consider them as some of her most devoted and influential members. The world may gaze at them and think that they are almost fitted to associate with the angels of light, and they may still be in an unregenerated state; nay, they may live in unhallowed practices. To have a knowledge what our real standing is as *saints* or *sinners*, there must be a solemn, strict, frequent and impartial examination of our hearts. Here we find testimony in favour or against us; here we may learn whether we uniformly obey or disobey the revealed will of God; here we ascertain whether we are the followers of men or the followers of Christ; here, we discover whether we have complacence in the character of God and confidence in him, and whether we possess humility, faith, love to the brethren, and a spirit of penitence and self-denial. "If our heart condemn us, God is greater than our heart and knoweth all things. "Beloved, if our heart condemn us not, then have we confidence toward God." If we are true believers, how desirable that we should *know* it. If we are *deceived* how important that we should be apprized of our deception. But in no way can we settle this point, except by thorough inquiries respecting the state of our hearts.

This examination is also indispensable that we may know whether we are advancing or receding in our spiritual course.

If we recede, our graces languish, and the first appearance is discoverable in our *hearts*, before it is in our external *actions.* It is essential that we know whether we are forgetting the things that are behind and are pressing towards the mark of the prize of the high calling of God as it is in Christ Jesus. Does the traveller wish to become acquainted with his different degrees of advancement from day to day? He looks back and examines the various marks of his progression. Do we desire to learn whether we are progressing in the path of blessedness? We must examine whether we have any new marks of our advancement. Who is contented to wander through life in a state of uncertainty? Who knows but it will appear that we have received the grace of God in vain if we but seldom inquire whether our graces decline or prosper? Our lives will be almost blanks; and we shall not be able to give a reason of the hope that is within us unless we know whether we are gaining or losing ground in religion. And how shall we know unless we strictly examine our hearts?

If we should die and be ignorant concerning our advances in a divine life, and should just reach heaven, should we not lose unspeakable measures of happiness, take the lowest seat, and almost weep because we did not examine ourselves and fix a higher standard?—We shall be liable to intermingle with the world, to yield to levity of behaviour, and still be unmindful of our retrograde course, unless there be a habitual examination of our hearts. Should we not then rather dispense with every thing else, than with the discharge of this duty?

This duty is *indispensable* in order that we may have right feelings for the discharge of our other duties.

We should call upon our brethren to be faithful—to work while it is called to-day, and to make great attainments in holiness. But how can we call upon them to do these things if we do not search our hearts to know whether we do them ourselves? Would not the question come to us, "Physician heal thyself."

We should entreat our impenitent friends to seek the Lord while he may be found—to escape that ruin which awaits them, and not trifle away their day of grace. But, how can we entreat them if we do not examine, to find out whether we be not impenitent sinners ourselves? We are required to "search the Scrtptures." But what benefit will they be, if we are unacquainted with the nature of our exercises? How can we tell what promises or denunciations to appropriate to ourselves? We are commanded to pray—to ask and we shall receive. How can we pray if we do not examine our hearts, to see our sins which need to be pardoned, and what are our wants? It is our duty to commemorate the dying love of Christ. We shall perhaps be unprepared for this exercise, and eat and drink unworthily, unless we investigate the motives which prompt us to it. Thus we shall be unfit for our duties both personal and relative, unless we properly perform the duty of self-examination. Can it then be relinquished?

Finally, we should know ourselves, that we may be ready for all the divine dispensations which await us. We live in a world of toil, peril, darkness and vicissitudes. The day of prosperity is more or less intercepted by the night of adversity. After a short season of transport and serenity, the waves of affliction rage and roll about us. What close examination to know what course to take! Our enemies threaten, and the elements are in conflict. In agitation we look on every side for relief. To be satisfied, what kind of conduct we should exhibit under these circumstances, we must stop, and have seasons of deliberate and thorough self-examination. Possibly our property may be stolen or consumed in the flames—in a day we may be reduced to indigence and beggary—the cold hand of death may be placed upon an affectionate relative—we may hear his groans, and may trace his undying spirit as it soars away, to leave us in the wilderness alone. Disease may prey upon our vitals. The chilling dews of death may settle on the pallid countenance. We may tremble as we approach death's dark flood, and then pass over its swellings to yon distant shore. These are scenes with which we shall soon be conversant. To be prepared for them, requires days and hours of self-examination. We shall not be ready to improve by the blessings of prosperity, unless we search, and find what are our feelings in relation to the Giver. Nor can we decide, whether we have a title to the promise of God, and the consolations of the gospel, under these adverse circumstances, unless we diligently commune with our own hearts, and investigate the nature of our exercises. Let us therefore remember, that the duty of self-examination is binding upon us, and is indispensable.

EFFICACY OF PRAYER.

By humble, believing, affectionate, persevering prayer, in the name of Christ, a person may do good at home and abroad, throughout the city in which he lives, throughout the country, and throughout the world; and he may continue to do good throughout all future ages. "Open your mouths wide," saith God, "and I will fill them." In answer to prayer, blind eyes may be opened, and deaf ears be unstopped; the lame man made to leap as a hart, and the tongue of the dumb to sing; in the wilderness waters to break out, and streams in the desert; the highway to become a pool, and the thirsty lands springs of water; and through the habitations of dragons a highway may be opened on which the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon upon their heads.

In answer, probably, to the prayers of Richard Baxter, his "Call to the Unconverted" is now awakening many sinners; and his "Saints' Rest" guiding multitudes of Christians to glory. In answer to the prayers of Paul, the angel having the everlasting gospel to preach unto all nations may now be flying through the midst of heaven.

The prayers of David for Zion, the city of our God, as her watchmen stand on her walls, see eye to eye, and proclaim the glories of her king, may now be receiving their fulfilment.

And the prayers of Abraham for the multitude of nations promised to him, may now be receiving their fulfilment.

Let any man pray like Paul, like David, and Abraham, and no tongue can tell the greatness, or the extent of the blessings which, in answer, may descend. One blessing such a man will certainly secure —*his own eternal life.* Yes, "Whosoever thus calleth on the name of the Lord shall be saved." And he may be the means of saving others, in greater and still greater numbers, from generation to generation, down to the end of the world. And as ages unnumbered roll away, a revenue of every increasing glory may, in answer to his prayers, redound to the Lord Jesus Christ.—*Edwards.*

From the Boston Recorder.

TO PROFESSING CHRISTIANS.

The apostle Paul was an eminent example of patient and persevering self-denial. The elements of his Christian character were of a high order, and his soul was deeply imbued with the spirit of his Lord and Master. How far below him do Christians of the present age fall, in this distinguished trait of his character. What are the species of self-denial that characterize the present period of the world, in comparison with that of primitive times? The apostle having under consideration the eating of things sacrificed to idols, has this remarkable instance of self-denial; "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

No person ever made a sacrifice for God, however small, which was not made up to him in the end. This assertion is fully borne out by the history of the children of God in every age. Let one example suffice. Was it a sacrifice for Daniel to forego the king's dainties, when he "purposed in his heart that he would not defile himself with the portion of the king's meat, or with the *wine* which he drank?" And was it not made up to him and his companions, though they had "pulse to eat and *water* to drink?" Let the context decide. "And at the end of ten days their countenances appeared fairer, and fatter in flesh, than all the children that did eat the king's meat." Paul says, "It is good neither to eat flesh nor drink *wine*, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—The purpose of this communication is, to desire self-denial of every individual Christian in regard to a little indulgence, a self-denial which is demanded by the spirit of the times. If not granted, the irresistible conclusion must be, that that *little* is dearly beloved; if so, the sacrifice becomes greater, and should be made. It is as for your life; and not only yours, but by your speaking example, for the life of your children and your children's children. Will you, or will you not, come to the reasonable conclusion, "*as for me,*" I will *abstain entirely* from the use of *ardent spirits?* Dr. Johnson says, "if every person would sweep before his own door the streets of London would be clean." If every Christian professor would individually in the fear of God make this resolution and live up to it, the church of God would be purged of this veiled monster, "the temperate use of *ardent spirits.* "I speak to wise men, judge ye what I say."

VIDI.

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